IV M2494
Westtown--Barn Lunch
Saturday, November 16;Sunday,November 17,1974

Mr. Nyland: I'm sorry-we're a little, and a particular cold evening;I'll talk fast. [group laughter] When you have to listen more actively- and start certain things in motion in yourself-and you won't notice that it is cold. You're supposed to generate your own heat. The emphasis of the last three months has been entirely on communication of our efforts. More concentrated by discussions of a variety of different aspects of Work. And particularly in small groups and the seminar groups; and the emphasis on the other three groups.[?]of that I mean the three- Mon., Tues., two groups of course and Wed., four groups of that kind, Constantly wanting to communicate between the different people who want to learn. There is no secrecy among us. Anyone who wishes to know- could find out any one time during 24 hours- what is what and how? What is 'I'? What do I do? What is it that I should do now in trying to remember myself? How can I overcome this and that? You see, we want to Work together, to give a chance to explain for oneself as well as for someone else; to be forced constantly to have to formulate; to see that that what we are doing is correct or is going to be corrected. As we Work together, in that sense, I say there is no secrecy. There never has been with Gurdjieff.I say this quite advisedly, because certain things start to creep in, and I want to be very much alert to that what I hear. So that I still help you to straighten

things out. I'm so afraid that when after I die, you start to interpret and reinterpret. So that if we can cover a variety of things beforehand--then at least you know what I think. For instance, about movements-- we have the help from the Foundation. Our main purpose is to obtain information from them because I think we're entitled to it. In return we can ~~also~~ ALSO help them if they wish because our explanations of Work are more detailed and, as far as I can see, more accurate. That ~~not~~ IS NOT so much the question because here, we have movements. All we wish is to have exact knowledge about movements as they have been carried out and made and ORIGINATED from Paris during the time of Mr. Gurdjieff's life. And they, that is, the Parisian group and also the Foundation here know more about such movements in their exactness then I can remember. Many times the different things that I hear about are a little later ~~taken~~ THEN from the time that I was not that busily engaged anymore in the movements themselves. I understood that a little remark was ~~made~~ MADE this afternoon about not being able or not allowing to talk about movements between the members of a group. If that is the correct way I've heard it, I will just now say it is absolutely entirely wrong. Anytime that you wish to know about any movements, you talk among your people including beginners' classes, intermediate, and, the so called advanced. When you are doing such a movement yourself, if you wish clarity; if you wish further knowledge about music, you are entitled to it. That's

the only way you will learn with movements. It's very much the same as exchange of ideas. How will you ever learn for yourself to know that that what you know, is actually knowledge for yourself? When you are unable and you find out you don't know it! If I want to study the first obligatory, I want to be doubly sure that I do it right and if I don't know, I ask someone- how was that? If we talk about Work in meetings and there are certain things that are a little confused or maybe too theoretical or whatever it may be--you have a perfect right to ask--so and so, did you hear it right? Was that the interpretation; was that the way it was meant? Exactly the same way as when you read ALL AND EVERYTHING and you come to a passage and you don't understand it quite. Don't you think you would have a right to ask someone? What is the meaning of this fellow, Kronbernkzion (Makary)? How do you look at it? What do you think of it? Why does Gurdjieff use such words for this and that? And a warning; and an end? I say, again we have absolutely no secrets of that kind among people who are Working together. It does not mean we are going to talk to the outside world about these things. On that I'm such stricter? because I don't want any one of our movements ever to be seen by the general public. I don't believe in demonstrations. When this is Work on ourselves for our own benefit within our own inner world, that's where it belongs. We don't prattle about the ideas of Gurdjieff to someone on the--on the subway. Unless he happens to carry ALL AND EVERYTHING. That might be the beginning of a good conversation. So let me make that very clear; you talk all you wish, and you get stimulus from a movement class and then of course definitely

you can ask what is what because that is what the teachers ~~is~~ are ~~there~~ for. But you're not going to hide things. We just want to find out for one's life. Movements are as important at times for certain people as it is to be able how to formulate ~~and~~ about an 'I' and how to work and the exactness of what is required to understand, even the word objectivity. And we're not going to imitate a little bit because I know it exists. I was at the Foundation. We're not going to imitate a little bit of that, so called, secrecy as if we are the only ones chosen by Gurdjieff. We are not. We are chosen by esoteric knowkedge, which when we ourselves respond to that knowledge of course, if you can call it secret, it is only because you are not capable, as yet, to understand everything. But when one Works, one learns to understand it and then one becomes open to it and that what used to be a secret, ~~it's~~ is no longer a secret. There is no reason to keep any secret from any, even human being, ~~and~~ And quite definitely from any kind of a form of life. The secrecy does not exist in the universe as a whole. If you go and travel through the universe you will discover and you will find out by your own means of perception what is what for your own benefit if you want to use it. And if there is constantly a wish , on the part of oneself that one wants to grow up, you take and you take and you take everything you can, and ~~you~~ make sure and ~~you~~ pray to God that ~~way~~ that what you are taking is going to be understood by you. And even if it is not understood, quite you verify, each time in the presence of others or by yourself, what it is that you understand ~~by~~ of Work. And that will give you the experience. Experience you might say, is perhaps obvious, when you talk because then, in the application of what you talk about, there

is a change that does take place. Quite definite we say between a personality going over into an individuality. It is the same with music. Do you think it is wrong to talk about the affects of music, when you are an instrument receiving it? And that you would really like the exchange, to see if someone else also has similar kinds of experiences. The only reason why that is right is that it will give you a stimulus. When you find out someone else is also similarly constituted, or has the same kind of problems and obstacles to overcome, that will help you on your particular road; that at least you know there is someone also, similar to you with the difficulties which are inherent in life. And when it comes to movements, it means, very definitely that movements will give a person, within, a certain stability, and ability of poise, of an understanding of his body and the possibility of directing such a body in accordance with a very definite law which is not a natural law. And many times it looks, quite contrary to that. And then we say that is the Law of Esotericism applied in a physical appearance. And so please go ahead and exchange all you can and all you wish. Many times I don't hear about these little things because somehow or other you're going to put me a little bit away. I'm still here! I still decide about a few things ~~that need a decision. Unless~~ which have to do with general policy. People can not hide from me such things ~~that~~ which need a decision unless, of course, I've given them the responsibiity. But in a very general way, very little is known about a correspondent responsibility among several of us in activities. And we can still profit by

~~that~~

what takes place in one activity , in applying it as a principle perhaps to another activity. I want to know what changes there are going to be and not just, all of a sudden, be confronted by something- because so and so is going away for a month. That's not the way to treat me. I'm not very insistant, sometimes, and I sit and I hope that it will come and it doesn't come. I get angry. If we work together we work 100 %. That is why I say yes and I also say no. We are making a group. We're in the process of trying to find out what are the difficulties of the group activity as a whole. What is the requirement for each member? To what extent should they try to understand the meaning of Work? Within themselves of course. But gradually bringing about a certain bond of that kind of, call it fellowship, if you like because you will have to be dependent on it later. Otherwise you will perish by yourself. United there is a chance of standing together. That is why the emphasis is sometimes quite serious. That's why sometimes, like on Thursday I talk in a certain way. It doesn't mean that you have to agree and it doesn't even mean that you have to like it. At most you can give me the benefit of the doubt. That I think it is necessary that I express it. And who knows, it may be for myself. But if it is really worth while and if it's based on truthfulness then you can have trust. If there is no trust among us, I've said it hundred of times, there is no chance for survival. I don't know if you see the inroads that are being

made constantly by the outside world. I don't know if you 're sufficiently familiar with the prophesies of what might happen regarding famine and energy and that what is overpopulation? Or the influences of certain things that are more and more allowed, like drugs? Or the criminal attitudes of different people, or the worthlessness of life itself? And the killing that does go on and the selfishness with which we are sufficiently familiar and the so called power possessing beings about which Gurdjieff talks and and people of that kind. It should not enter into this little group. It should be understood-- when that happens to come and it is sometimes a very finessed influence. It comes in sometimes before you know it and then it starts to grow a little bit before you really uncover it as something that is deleterious. And sometimes a great deal of energy has to be wasted to undo it. Don't let it come that far. That's the attitude of children. They don't really care and they cannot care, not of grown-up people, of this serious matter to learn how to Work and to find out about one's Soul and to see if that, perhaps, it can be made for the sake of your own safety, that you can actually, you might call it, rescue yourself. And that then as I mentioned, the other day in the question of Jeremiah, come to yourself and find out. See what there is to be done and then do it simply. What do we do when we say these things? We talk about 'I' What do we really mean? We evoke something from God. The reason is that one realizes bondage of this Earth, quite human bondage existing, having existed, that one realizes more and more, the negativity. I compared it the other day with the outside electrons of an atom, all in motion but no possibility until you come to the nucleus. That is the

case with us. Much of our ordinary attitude and behavior is quite negative. Usually complaining a little here and there but then also, certain statements which you carry over because you are a good, very good conducting agency sometimes, communicating diseases which are really detrimental. I speak that way sometimes because you have to be reminded. If this school, so called, means anything, there is going to be some kind of a graduation. There are constantly reminders about the necessity to study and to remain quite simple. I mentioned about seminar, which I believe is useful for all or us, if you can get hold of any of those little cassettes. Again, there is no secret. There are certain things which are not right at certain times. Then they are, perhaps, temporarily held away from you. That is logical for the development of a man. But when one is engaged oneself in that what is related to Work, you're entitled to all explanations about such theories. Premature knowledge, of course will make you rotten before you will have wisdom and therefore there is a sequence, a form and sequnce in ALL AND EVERYTHING. But you must understand it, that book is also open that you can read it, three times. The only thing that was held back is the Third Series. And I think very good. I hope it stays away still for quite some times until one is entitled to be able even at such a time to understand what is meant because otherwise you're going to use high ~~forlutin~~ fallutin' ideas and words which have not meaning because there is no experience behind it. And the great difficulty is, all the time, is to become extremely simple in work, and then from there on you can start building up. We talked a little bit about that the other day, about the letters and the formation of words, and the sequence

then of such words being strung together and becoming a sentence. It is the same with your character. It starts to grow very simply in the beginning by inheritance. Certain things that are fundamental about your life and the continuation. Then for a little while that life itself is even locked up. And there is probably a very good reason for it because you're in a surrounding of this Earth where that kind of a life could be killed quite easily if it was prematurely exposed. And so be glad about having the ability to be patient. about what you can get and be patient. That is the gratitude that you should have all the time. That there is every day a new day and that the ideas can remain new when you invest it constantly with that investment, with that what comes from you. When I create an 'I,' I ask God to help me. I've said many times that what I wish I cannot do by myself. That I already start to find out with a little bit of self study. When I am sufficiently humble, I know what is meant by having to lose myself. I know that I don't want to be selfish and conceited and all the rest. It is not right and I know that is the wrong way if I continue with it. And it is the beginning of a fight even for ethics itself, even for ordinary behavior among us in ordinary life living on this Earth. But the more so, the necessity of seeing that one has to be quite clear about what is really meant and then to see that even with seriousness and even with a wish of honesty and even with a wish for simplicity, you are up against it. I don't believe it's a question of age. I think it comes up every once in a while. If you want to face it, fine If you don't you have to abide your time because you will have to face it. The world goes on the way it is. The Earth will not so develop unless at great cost manufactured by humanity by the different civilizations. It's not the first time that civilizations

die. You better be careful if you want to grow up ~~that~~ you-understan-that you understand what is taking place, that you're not taken in by it. And that there is a strength within yourself. I mentioned the other day about the difference between involution and evolution. Evolution is the safe guard. So that there is no loss of life in involution. Evolution brings it back again to equilibrium, towards the Sun Absolute. That is the requirement of that kind of a law of the taking in and the giving out. And this idea of Work and the creation of an 'I' means, I ask for help, simply knowing that I cannot do it by myself. And of course it is idiotic even to assume that. Who am I? A little bit of something happening to live and to breathe, nothing else but a couple of plums. So I ask God, how can you help me? And then by means of certain knowledge existing there is a talking about objectivity and about freedom. Where actually that takes place in a man, that he starts to recognize that, I do not know. But it is quite definitely a certain time, a period of his life where it becomes quite obvious that he wishes for something that he cannot make and that he then evokes the ~~ehlp~~ help of a higher force. In which ever way he wants to pray. We ask for life, life in an 'I'. You ask, what kind of life? Freedom. Life existing as life, not in a form. We ask for the birth of something, like the beginnings of an embryo. We ask for that what can continue as life even if, temporarily, it is put in the form. So that still that form is not going to hamper the existence and the influence of such life on us simply because all our life is already bound up. And I cannot separate it and I cannot put a little bit, even if I would wish, ~~sih~~, in that what I say, here's an 'I,' I create the form to the best of my ~~ability~~ knowledge and ability as a man, interested in such Work for myself to see that I could actually become free. Because I realize that

whatever I do; wherever I go, which ever way I travel or East North, South, West, all over the Earth, visiting this and that, talking with many people, hearing different kind of viewpoints and philosophies; the final say is my own. Because I take my life with me and I see, constantly, that regardless of all the accumulation of any kind of self expression, any way by which I want to see that heart and so forth is also attended to by me, if I have a talent for it, all kind of philiosophy which I like to dream about; all kind of forms of religions which I wish to understand, all the time, there is one aim only. What do I do tomorrow morning? And so therefore, I want to have something that reminds me, tomorrow morning that I have Work to do. That's the way I simply say it. I have Work to do. I have to understand more and more about what is this bondage, if I see it as bondage. If I don't see it as yet, then I can let it go because it has no meaning. And if I don't want to be humble, I don't have to be, because nobody tells me that I should. And even a person who is criticizing me, what the ehell do I care what he thinks. If I have an aim, I know what my aim is. If it is clear, I can work towards it. If it is not clear, it's up to me to find out what prevents the clarity. That is Work--to become clear about this idea, of something that is going to help me, for which I've asked energy from a higher level because that energy, as it is given, is very much like the birth of a child which is then born by its life existing, not in the form of the little baby as yet, not in the form of any kind of an embryo, not in the form of any kind of crystalization. We talked about crystalizations the other day , about the Ray of Creation. This is a creation, at this particular time, for me in which the force of life is asked to crystalize at my place,

in order then to help me, to remind me that I also have life and that there is Work to be done, to set that life free. You call it again, the Magnetic Center. You can compare it in many different little stories ~~in~~ Folk Lore. But the facts again and again remains, what is this 'I' then not only going to do, but what is the quality? Can I honestly say that it is God-like quality? ~~Can I honestly say tha~~ That if I pray for it that it has to be similar to that what I feel that I have, about which that I have a certain feeling without actually knowing, or an intuition or a hunch or that I say that it must exist because I know that is the truth. And I don't know where the truth is, still I am very much convinced that there is a certain form of awareness within me which knows, not via my mind and not even via my feeling, but which knows for sure that that is an answer and that that, what I wish, I want to exist and continue to exist to help me and to be with me the next morning. You see then I have a very definite aim because that what is life as given to 'I' I have to create in such conditions so that life can actually perform, that it can become an 'I' within that little shell, container that I can furnish which you might say is a little bit of matter which I can separate because I can part with concepts of that kind. I can ~~ap~~ part with that what I imagine to be and I can reduce such perception into an actuality of actual materiality. But I cannot continue to live my life in Earth by imaginations. And so, that is why I ask God to give me that form of life which is free from a form and then can enter and then becomes my own when I start to Work. To what extent is it possible for me as a human being to ask for that? There has to be within me exactly the same thing as what I'm asking for. Otherwise I would not know what to ask for and I

wouldn't even know that such a thing could exist unless there has been an experience within myself which reminds me that that also exists in that kind of a, no-form. And we talk about it philosophically. And sometimes, one says God. But God is not always with me and I know that. I don't want to fool myself and I have many reasons to say that God has no interest in me and that at atimes even when I feel or perhaps even hear that there is a voice of God, it is not as yet language on which I can act. The one fundamental thing of me which is mine is my own life which exists in one particular couple of cells which I call Magnetic Center, which in that particular cell or that region or within that kind of a prison is represented by life without form, by life without being bound by any dimension, either of time or space. And at the same time that has a magnetic influence , wishing to attract similar forms? It is not a form, similar entities, certain existences, certain realities of life which are similar and then, by attraction, that what I am within is attracted to that what has been given by God as 'I' and which I have helped a little bit to manufacture and create. That is the problem of ~~one's~~ one's life and then we are on an understanding basis because the quality and including the wish, with which I ~~asked~~ for that is tinted by that higher form where I see already freedom of life and, small as it may be, the principle of that exists within me and all I ask is recognition of that principle of my own life by that what comes from God and ~~can give~~ can give-- is given to me to help me and to tell me about it. So this 'I' starts telling what I am and it starts and constantly wishes to remind me that there is a Magnetic Center of some kind, somewhere and ~~it starts and constantly wishes t~~ and that it is necessary, in search for the real truth about myself, that I

will have to find it. That is the hunting for the Golden Stag; that is really the Parsifal problem. So you see, it is important to know that in wishing to Work, there is something in me that wishes to place me at a very definite level and not at the level of my ordinary life which I know is destructive. On the scale we say at that particular point is MI- DO,RE,MI of that little bit of a scale of the first triad of the Kesdjanian body, which is my own as far as life on Earth is concened. And it is unconscious and at MI there is a realization of a difficulty. We don't talk about shocks at such a time. We talk about the necessity of proceeding. We want to see what there might be at that MI when I want to look in the direction of SOL, LA, SI. That's the Promised Land. And I want to find out what is there that I wish? But not only that I wish it, how can I get there when I see, quite clearly what is my wish. The first is my wish. I have to have a desire to get across that FA. And I've called for that .that FA many times, such conglomeration of all kind of little bits of wishes and desires, partly on the part of my body, of my ordinary liftle bits of feeling and even my enjoymnet of my mind. And, if I can see that, I call it a miasma . It is a conglomeration of in which there is no reason and no rule and no particular desire that is more prominant than another. Everything becomes equalized. That is what I am taught , that we have to be democratic even in one's orindary life, that there should not be any differences whatsoever. With me there is a difference when I'm standing there and it looks as if there is a deep abyss that I have to over-bridge in some way of going across. I talked about sticks, about going from Hades into Heaven. That is a determination on the part of myself that I say either yes

or no. Either I swim and I will be saved or I stand still and I get killed. Each determination for oneself is life standing at MI and ~~knowingly~~ longingly looking for the possibility of reaching SOL. You see what I then look at? And it becomes a perception within myself. It is almost the same as the completion of that particular scale. Because the SOL, although it is at the beginning of the next triad ends up at SI-DO and SI-DO means freedom in that little triad, starting with SOL, SOL being the determining factor of that what is consciousness and that what gives me the inspiration is exactly a realization to the best ability of myself, of that what is meant by freedom in consciousness. And then when I consider that, because that freedom is really the SI-DO, when there is a finally, finally the dissolving, ~~dissolvi~~--dissolving ~~from~~ of the bondage from myself, that then the answer is, develop your conscience first. That is the problem at MI. That is the problem to select out of my little wishes, certain wish or combinations of that what becomes most important for myself. My wish is to save my life. That is the fundamental wish. And the answer is, again, you will, if you can grow up and create an entity in which your life can continue. At the time of MI, looking at SOL and being aspired, something takes place within this MI of mine and there is a formation stimulated by the realization of my ultimate aim, which then creates a condition, I say, like a shock, a rearrangement of all the different little bits of wishes that I have and are in my feeling center. Sometimes I say, telling such feeling nodes to come home where they really belong, so that my father can have a dinner for them and celebrate the reason for them, home for them, those little nerve nodes homecoming. Out of that is born one fundamental ~~sih~~ wish, I say, to be saved; to create that

what is needed for the continuation of life after the physical death. And when I cross the FA and I arrive at SOL, I leave the DO,RE,MI for good. That is, I'm no longer, I have no further wish to be affected by the bondage of the DO RE MI. I want to be free then. Then I Work. But you see Working then, is stimulated again by that kind of higher level, a certain Niveau on which this MI has placed me, and that I say, the Promised Land that I wish to go there. Again, that what is within myself is the stimulus, for wanting to become that what is now in prison and bound, but wanting then to set it free. ¶ These considerations of what is this FA, that is our Work. Because, that means, that many times ordinary forms of behavior are simply manifested in the result of the little wishes of oneself, feelingly and a great deal physically as little desires and to see if one could segregate them and to place them on a a scale and to see what is really of value and what isn't or what has been and need not be anymore or what should be encouraged and what has not yet received, as yet, enough energy in order even to stand on its own feet and to try to learn what it is to die. I want to talk about that because you see this question of obstacles; this whole question of one's life, requires at certain times, certain forms of thought. One starts constantly to project that what perhaps can take place because that gives the stimulus to wish to Work towards that as an aim, Even if that aim is not very clear, it is sufficient to give a little bit of light and in that, one has hope that gradual-gradually certain things can actually come to pass and one links this up on Earth with a variety of different possibilities-un- in thinking about what might be and how such and

such and this and that can be joined together. And then can form certain entities even on this Earth in some way or other, leading gradually to the possibility of a further understanding and at the same time giving Mother Earth that what is needed, also creating conditions which are more and more conducive for those that one cares for because that is, after all, one of the final aims. When I say don't be selfish, what will one's love be spent on? And that included those who are near and in a group these are people who are near. And they have to be encouraged and helped and fed and understood and things have to be given. And so one takes many things of the outside world sometimes, tries to place them within oneself in some way or other and attaches certain values to them and of course starts to believe in them a little bit more and then, an assumption that they will last a little longer because there is so little obious reason not to trust the existence of such conditions. Then all of a sudden there is a death and it changes one's direction of thought completely. And one has to learn a great many things that one also and always has considered a little theoretical but then that is brought to the foreground and it is sad, you always talk as if you know. At the present time you can show, do you actually know what is there that is still bound? How much are you linked up with that what you could believe in quite honestly and that, at the present time, I say your thoughts, the direction, have to change because of different conditions and you have to accept them. I know in my life, a few instances like that. Of course they changed my view points. They gave me experience and on that, many things were later built simply knowing that that what I thought originally may not have always been ~~fruitful~~ truthful enough to continue to exist.)END SIDE ONE)

MR. NYLAND: I think it is right that one learns early in life because then one is flexible, not as much, as yet, crystalized out in all kind of ideas that one has and even certain forms of idealism because we are not governing this world. We are here to find out what the Laws are; we are here to try to understand them whichever way they happen to go, including currents of culture and civilizations and then to be able to adapt oneself, even to the reactions one gets, and even to the disappointments which one must experience, and even to the thoughts one has of irreconcilability of that what actually takes place and perhaps even rebellion against such events. I say it is right to learn to remain flexible, to see that this adaptation is still possible, to put certain thoughts in a different form and still having them alive enough that one can continue to live with oneself until such a final day for the body could arrive and then, be reminded that ~~even at certai~~-- at earlier ages one has already considered such a possibility. And if one didn't consider it enough that there have been some reminders. I must say that it is necessary that one sees this without even any sentimentality, but with a very definite knowledge. And you remember how Gurdjieff looked at that, how he said, talking about life and talking then about the different aspects of Love and Faith and Hope, Charity and how he tried to explain by examples how such concepts, as actually experiences, already had been deteriorated in a person's life into present civilizations. And that because of that, thinking about that and coming to a conclusion, how can one help Mankind? How can one help the ignorance of people? How can one wake up unconsciousness so that something can be seen, quite definitely and in perspective?

And at the same time not kill such a person by taking away all ambition. That the fact of dying becomes very definitely to be considered, not to be lived, because you're not living, you're not-living your life but understand the meaning of that dying as the continuation of the possibility of life existing in a different form on a different level. But that also means that what one is attached to, that what has brought one up to the point where one is and which has given us strength and which we have had belief and which has served us very well as unconscious forms of behavior, that all the time, that that what is the meaning of being able to have freedom, that the payment is tremendous--that one must give up more and more the cherished thoughts and the wishes for respect and the desire to become something like not the tail of a donkey. That that comes for people somestimes early, sometimes later. Sooner or later, it will come. And reminders of this kind, of obstacles being put in the way even if the wish is very strong regarding one's development and the wish to Work and the further consideration of how one should be and becomes and what one should actually live in accordance with what. That, that every once in a while, there is a stoppage place that you say, come to your senses, try to see what is actual. And don't live in hopes only. Even if it is not exactly an expectation and even if you are entitled to a little bit of a wish, that certain things can take place in accordance with your own little laws of a phenomena. That is actuality, that phenomenon may not be a part of the law of Noumenon. So one looks and one tries to think, one sits quiet and says, how changed the world is really and how little is after all changed? And that all there is is a little different of a

way of thinking and a little different way of imagining possibilities which now must be replaced by other possibilities, and also then perhaps be accepted and also then that what is again acceptable will not take the place of possessing one. That one can love--without ~~the~~ wish for possession, that, after all, is a law which must also be recognized. That what exists, exists. Not to be wished for, but simply to wish it to be and understanding oneself to become part of that concept. Then one is also understanding oneself in wishing to be, but not to be possessed by anything existing. Just let a freedom of that being of that what then can be tested, time and time again in imagination. I die each day and then. Again, I say one sits and thinks about that. One is allowed to but also I think it's necessary because you see, what is it among us? What is this form of preparation that you will hve to face in time? That you will have, as a so called end of your life. What is one doing now to prepare? And then Gurdjieff says,"but Work!" Because that will give you ultimately the aim for that kind of freedom and understanding and more and more knowing of what is needed to be done now in this life and they are our friends and Work with them before they die. And talk about that what ought to be talked about before you yourself are unable to speak and then to listen to that what is taking place before you, yourself, even could become deaf. This idea, to live with that, as a possibility and gradually becoming a certainty. If it does affect us as a group; if it means that at times we have to watch our words; if it means that we have a few rules that have to be attended

to; if it means that you have to see what you can spend and how and the wish for understanding and not just pure commercialism and attending of that what you feel when you meet, I talked about it the other day, in little groups, here and there. How was today? How was yesterday? At lunch? I mentioned something like that on Thursday evening. I asked you, I suggested, make it a day of austerity in all three centers. Do you sometimes remember? ALL AND EVERYTHING is there to help you to remember. But within yourself, there ought to be that little bit of an alarm clock because you're grown up. There has to be a wish tomorrow morning for an 'I' to help you. There has to be a prayer on your lips tonight. I don't care if you believe in God or not. You can believe in your inner life and the possibility of such a life existing and growing and then becoming that what is the reality of an inner life at a different level- a little bit more freedom from this Earth-- and from the bondage of yourself, gradually learning how to transform the emphasis of your life itself on that what has more value and can exist a little longer, not permanency as yet. We're not at such points. We're not that close to infinity. But even Kesdjanian; it will have to die after some time. But whatever that time may be and in what particular condition one's life has to be spent as spiritual values and among, I say, friends of a similar aim, who know as friends what it is to give. That one , as it were, looks at one's day. I say sometimes at the end. What have I given? What have I done for others? Have I asked? Do I know about them? Are they to be concerned about? Should I actually go out of my way a little bit more? And not just give my own little bit of life. I say it many times as if you actually love,

it flows over. There ought to be such abundance of it that nobody even knows where it comes from. It just happens to be and then under the influence of that, as being--existing, when one, being exposed to it--one is affected and can take it in. I say many times, the state of a person has to be a state of emanation, that is, the condition of that kind of freedom in which there is a possibility of giving, not necessarily all the time, but wishing to give whenever the conditions will allow. Sometimes not even considering that what is needed for outside conditions where such energy should be sent, to what extent such conditions do exist and to what extent they're ~~sufficient~~ subject to certain laws, I think we will gradually find out. What effect for each person is first is factory of emanation, being maintained at a certain level of speed, velocity, aliveness within oneself becoming alert for the wish to give. The giving ~~is-ch-~~ over or the going over from this wish to give into the actuality of giving is the difference between emanation and radiation. We use radiation because one starts to radiate. There is very definitely that kind of influence that one can feel or one becomes aware of in the presence of such and such and such and such. And it is that necessity, that kind of a realization of believing in the possibility of that, which is far superior, even, than any thought or experience of death. I said the other day, I talk idealism, at the same time my feet are very definitely on the ground. They have to be attended the same way as anyone else everywhere and always at any one time, throughout this life and throughout this life within, as eternity. We have to be reminded. I hope you don't mind that I tell you that there is something to be done, that you must not forget, that you will forget. I know. That I hope you

~~you~~ won't forget too much or not too often or that every once in a while you're reminded by just seeing something. I say, that reminds me, oh yes, didn't I make a promise to myself early in the morning--didn't I say I would behave like a man? Didn't I tell God when I was grateful for my existence and I prayed, thanking Him for being able to wake up physically, thanking Him for being able to know that there is a way out, the way of objectivity, in gratitude, wanting to see to what extent that could be maintained. And wishing with all my heart, knowing with all my mind and actively being engaged in anything that my hands had to do, such a person, I sometimes would like to be. I see it as an image. I see it as a possibility existing. I see it as that what, if God only would allow me to become free from that what is now bondage. I would promise, I would promise upon my heart that that what I then wish to do will be in the name of His Endlessness. Try to make your life understood for yourself and then gradually you will understand others and then there will not be any further gossip. Just measure your words. Be sure of what you say and be truthful in simplicity. Work on yourself. That's what Gurdjieff suggests. I think it's right to be reminded. To Gurdjieff? I'll play a little.

SUNDAY LUNCH
~~NEXT DAY~~

MR. NYLAND " So we don't want to make it too long, or . The nice covering I think helps a great deal. It's almost too bad we have to enclose the rest. And it looks so nice and pristine. Wait for two weeks. What will we talk about on a Sunday? Reference to Work; reference to yourself; reference to life. I want to say something about the different people who do come or apparently want to come, mostly those who come to a Saturday ~~evenin~~-Saturday evening. Sometimes I don't know their motivation.

I've made it a rule, if that actually could be used as a rule, that whoever brought a new person became responsible for that person. Well, it is very difficult to know what that responsibility is.? I've were supposing you have a friend and you have been coming to a Saturday evening and I say, well it is interesting and you like the friend and you talk a little bit about it and he will say well can't I come? And you will say well perhaps you can come. So then they inquire about, can so and so come? Then over the telephone or so giving qualifications of a person because he is such and such and he is such a nice kind of a person here and there. And whatever it is . And the anser usually is--let them come. ¶ Well, there is very little background for that kind of a statement, simply because a person is nice. If there is any particular interest that you know about and for you, for yourself, having a friend like that would put that up as a criterion. That is, for yourself, that you start first to find out, well, why would you be interested in these ideas? In the first place do you know anything about Gurdjieff? Have you ever heard about ALL AND EVERYTHING? Or objectivity? Or are you really seriously interested in your own life? Or are you interested in a variety of other things and cannot make up your mind? Or is it that you want to come out of curiosity simply to see what is there and after a little while go again, like a butterfly from one flower to another? ¶ I think this in the first place, has to be understood. That whatever you feel that someone else might be interested in this group, that you have a reponsibility to the group itself and that you cannot say simply, so and so would like to come. We used to do that a little bit more strict. But like many of these things they became diluted and then of course one doesn't pay so much

a

attention to it, particularly to the last couple of hours before Saturday evening and usually the answer is why shouldn't they? That is usually my answer, why shouldn't they? If they profess to be interested, but I don't know their interest. And sometimes I have a feeling that they come, it's not that I mind criticism or a critical attitude, but there has to be a very definite openness because usually, if they do wish to come they don't know anything about Gurdjieff unless they have read a little bit of it and then perhaps have become stimulated. So their attitude should in the first place be open and unprejudiced, really to see what we are trying to talk about; what we're trying to do. That kind of openness would produce on their part a positive attitude. But many times the attitude is not even positive. It is neutral perhaps, but mostly negative, immediately as it were, criticizing or not wanting to take or wish to argue. You know Saturday evening is not an evening for argument; it's an evening for stimulus to be reminded to say simply at the end of the week--let's look at the week as far as our own Work is concerned and see what maybe we can start with next day-- that is Sunday, that is today. So that you then, in that kind of stimulus, not have to counteract negativity on the part of your friend. And I think that when you bring such people it is your responsibility to undo such negativity because it will produce that in you, when the other happens to not agree. Mind you I'm not interested to convince other people. I have absolutely no desire for anyone to say that he also confesses that Gurdjieff is a marvelous person. What good will it do? If it does any good for him or her, it's quite right. But I'm not there to argue about Gurdjieff's. Moreover, if I have a feeling that here and there

there are a few negative elements and I do have a little sensitivity like that, it hampers me. You must remember I'm trying to fulfill a task. I have taken upon myself a very definite way of wishing to talk about Gurdjieff and I want to communicate that to the best of my ability, hoping that God can give me that kind of strength. So with that as an aim, there is for me no further reason for any kind of negativity or an argument. I usually want to make certain statements in a certain way, as much as possible for the benefit for those who happen to listen to it, so that there is an engaging something of a reaction to that and then a communication. And moreover when that goes over into certain questions and answers, I don't think it is right that other people are present who are not willing to want to listen. So from now on, you cannot bring any friends. You can ask me. You have to allow enough time. The screening committee we have did not have time and it is not justified to simply say that they should have been a little more strict because how could they? I will take my time to allow any new person to come, if they actually are interested. It doesn't matter if they don't come one week and maybe the next. Somehow or other I have to have a little FBI. I want to investigate. I want to find out about such people who honestly wish that they want to come. I will know the reason, why, they, in their inner life, wish to come. If that can be established, it will be easier. If it cannot, maybe they need time to really have the proper attitude and not just coming out of a little curiosity from one commune thinking they are going to another little commune. We are not that kind of a group. In that sense, we are absoluteley unique and therefore I put these strict rules at the present time in front of you. Don't ask your friends to comes unless you have some assurance

that they even may be acceptable. I will ask those that have helped, of course, to help me , in that sense also. But you must understand there are definite reasons why I wish it and in the end it will be better for all of us. You see, what are we doing? Creating among us, at certain times, at certain meetings, a certain level of an understanding and for that it is necessary that each person has as much positivity towards that kind of a wish as they can make and that there should be at many times no particular reason for disagreement, then only a wish, perhaps, for further explanation. You see, there are many times that a person interested in Work has to devote to study of ALL AND EVERYTHING. There is in ALL AND EVERYTHING a great deal of knowledge that has to be felt, particularly when it has to do with religious subjects and the whole chapter on religion and the three different kinds of religion which Gurdjieff talks about. Ashiata Shiemash, for instance, as another one. Such chapters have to be read and felt. They should not be argued about; they ~~hould not~~--should not be discussed; they should not be explained. There is a very definite reason why they should. Particularly the question did come up recently about Ashiata Shiemash and the different possibilities of living, hope, of that what is faith. One must think and feel and ponder. You may not know that originally Ashiata Shiemash was described by Gurdjieff as Jesus Christ. ~~Ashiata Shiemash~~-- He changed that afterwards when he wrote the Religion chapter, And then separated a special section to discuss Jesus Christ. Ashiata Shiemash, of course, was a ficticious name and in that there were certain principles of a religion discussed, and that has to be met by a person reading the book on the level of his own heart, not his own mind. You will never get any thing out of these three des--

criptions of consciousness and conscience unless you feel it. When someone tells you about this and that it won't help you at all. It won't give you an experience. When you think and then you feel, then try to ponder, then try to ~~be~~ weigh one things a against each other; then try to see what is meant by such influences of consciousness and conscience on certain aspects of life. Then maybe, you can come to conclusions for yourself. And even at that, you don't want to discuss that with other people. That is not a family affair. That is your private arrangement. And so I feel this question of ALL AND ENVERYTHING-that what you wish to learn and read and why you then want to come to meetings-that has to be understood by new people. In connection with that, the attitude that one has towards such meetings or towards that what is here like a month being present and ~~receiving~~ having an opportunity for associating with each other. I've mentioned many times, contributions, simply something that you must attend to. That it will become gradually and I don't mean maybe , a reason for me to ask you not to come when you cannot help contribute. More and more, I will wish to weed out those with brothers and sisters who don't want to become too much involved. I do not really care much about the excuses you give. Every month we have several people who just don't want to pay or just think it is not necessary. I will now assure you that I will take every name on that list. I will try to recognize them. I will try to see the reasons why they don't and I will take personally steps that they are either advised to pay, to the extent that they can or advise them, please stay away. We talk many times about purification, of an attitude, to become to more purification of efforts, purification and more clarity of

what is really required and then wishing to do that. I talk about quintessense of Work. In this way I mean, that what one wants to purify is also the members of a group. Those who belong and those who don't belong. Although they're perfectly wonderful people, but in this particular instance their interest has to be in a wish to Work on themselves for a very definite reason and quite reasonable motivation, and when that is not clear, either they're too young or too old, too crystalized or too stupid. It's not that I want to convince others but I would like a purer group so that we can do away with all the kind of nonsense that are represented, which are represented by impurities and that more and more, in getting together, there has to be that kind of motivation, the right attitude, which is honest. And then there can be simplicity because you wish to talk in a clear voice, and with a clear determination and clarity in your actions and behavior. That actually one really could start to grow up and get out of the little shoes of little children and become a man. And many times during the next year I will talk about that, if God gives me the chance to talk. I would like you to understand and you know it by this time sufficiently well that there is a very serious, let's call it a streak, in me, a very definite principle that I wish to live in accordance with and that regarding Gurdjieff, there is a very definite reason why I wish to talk about Gurdjieff. And for that I need help and that help reflects on yourself so that if you do help you will be able to help yourself. These are just a few things that have come up time and time again. Whenever there is any particular difficulty about anything, I'm perfectly willing to face it because either it can be removed and it has to be removed.

If it is not removed and for some reason or other I will give up. But that will limit our possibility of further growing together. Let's be quite open and straight about what is right. Let's always say the different things in a certain way so that we're sure we are saying the truth, that we're not just imagining or making ~~thing~~up things. Let's be simple and honest about any kind of disagreement. Let's straighten it out. I think I've said , every once in a while, if there was any difficulty in a marriage, someone had an argument, don't go to bed and sleep without having cleaned up or adjusted, you might say, the argument to the realm of undertanding. Don't allow it. I mean it quite honestly. Don't fall aslessp regarding arguments with other people or holding something against someone when there is still a possibility of straigtening it out. At least this can come from one side. If it cannot come from the other, then it is not your affair anymore. Your attitude should be completely clear and free about that and having strength to want to straighten it out whenever necessary and to go any length if you need, if that is necessay to bring the level of this group up, day after day, to Work for that aim so that it can be felt, that it can be touched, that it can be known in some way by yourself and that you have that intuition of the existence of an atmosphere of a common aim distributed among many people but all united more or less. Not all the knots in a net are always the same strength but at least it can be held together. This is what I hope again and again each day, each afternoon, each Sunday lunch to remind you. Who are we? And what are you? And to ask

honestly, what is it that you wish? If you can tell me with honesty in your heart, I will be happy to tell you about myself. And reversely always this interchange of association on a level where each person can understand and is willing to continue to understand it. Many times, as you know , I say it with love in your heart because if you really care for Gurdjieff then you will love him. I hope you have a good afternoon and the birthday children of the Scorpio range . There are many. I'm sorry that we cannot always sit together at the same table But whoever is not here, it's all included. As you know I feel very much at home with Scorpios. To Gurdjieff. Peter will you be so kind?

(Peter announces piano pieces andplays)

END TAPE

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